

a complete picture of the process of which he is a product. In the fifth and final chapter we come to this and related philosophical topics. Human advance no longer occurs by evolution; therefore the raw biological theory is hardly applicable to sociological studies. The balance of populations, of different species living in mutual dependence, has now replaced the theme of the successful individual. The race ahead along the path of successful competition may lead only to a cul-de-sac when the main sources of subsistence dry up. Ethical behaviour is that which carries forward the whole population together, with a continuous cultural development. We are then taken quickly through the problems of free-will and the mechanism of self-awareness, with the conclusion that the centre of our own consciousness is a mystery. To the reviewer this is a rich diet skimmed in creamy gobs from others' pages; many of the sources will be familiar to the readers of this REVIEW. Nevertheless the book is certainly one to recommend, especially as an inseminator.

G. A. HORRIDGE

### COMMUNIST CHINA

**Chandrasekhar, Sripati.** *Red China, An Asian View*. New York, 1961. Praeger Paperbacks. Pp. viii + 230. Price \$1.75. Cloth, \$4.00.

I STARTED THIS book under a misapprehension: Professor Chandrasekhar is a professor of Demography, and the book has a foreword by Frank Moraes, Editor of the *Indian Express*, which starts: "According to the United Nations *Demographic Yearbook* . . ." Hence I was led to feel that this book would be an academic work on population, such as I have had the pleasure of reading previously for THE EUGENICS REVIEW.

But it is nothing of the sort. *Red China* is one of the many handbooks in a series on "World Communism." It has nothing to do with demography, or eugenics. Mr. Moraes's warning that: "It is in the light of these significant figures [i.e. the United Nations *Yearbook* figures of population, China 690 million, India 405 million, etc.] that the book should be read," is misleading.

This book is about Professor Chandrasekhar and his reactions, emotions, and impressions while on a tour of China in 1958-1959. Professor

Chandrasekhar does not tell us how long he stayed in China, but my guess is about eight weeks, possibly ten weeks. He tells us that he had visited China "briefly" during the winter of 1940 as a young student on his way to the United States. Since at that time China was at war with Japan, and half of China under Japanese rule, I wonder which part of China he did visit "briefly" in the winter of 1940? However, the author quite rightly makes no point about having known China "before" and "after," as some do, and in this I commend his sincerity.

I also commend the Professor's candour when he says that he felt "disappointed" during the time he was in China, but at first could not put his finger precisely on the cause of his dismay. Then he tells us. During his gallop tour round China, he said, he did not make a single friend.

I sympathize with the Professor. I myself lived for some years in England, and it is my experience, as it is the experience of many other Asian students, that utter loneliness is the lot of the foreigner for the first months. The Chinese and the British have this in common: they are reserved, cold at first acquaintance, although they prove the most sincere and the staunchest of friends once this outward coldness is broken through. Both in England and in China it takes time to make friends. Whereas in India one is nearly overwhelmed by a warmth, an almost Latin verbosity, excitement, the radiant welcome one gets . . . no wonder Professor Chandrasekhar felt strange in an atmosphere several degrees lower than the one he was accustomed to. In America one makes "friends" at first contact, almost too easily. Yet friendship, like wine, can only be tested over the years. It is my experience that the friends who remain, through thick and thin, are the cold, aloof British, and the cold, "impersonal" Chinese.

If I labour this point, it is because Professor Chandrasekhar himself found his blithe and exuberant Indian spirits so much influenced by this aspect, that he proceeded I am afraid to cast in a mould of hostility everything he saw in China. "Even the most casual observer could see . . . sullen and unhappy . . . distressing . . . impersonal . . ."

Time and again the Professor's *angst* comes out, especially at the end of each chapter. Agri-

culture, education, women, the communes, industrialization, the family: each one of these topics, each worth some volumes on their own, are covered in a blitz style in exactly ninety-nine pages, and each ends up with the Professor's own feelings of alienation from his subject.

I have been to India about fourteen times in the last five years, staying a total of about eight months, and I have made many friends there. Yet I would hesitate to write authoritatively, and in less than one hundred pages, about a country as vast, as complex, with as many problems, as India. It seems to me that I would be doing India a great injustice, and a greater one to those of my readers gullible enough to accept what I write as authoritative.

But this is what Professor Chandrasekhar has done so sweepingly about China, and much as I would like to find value in his reporting, the persistence with which he confronts us with his emotions made me feel that it was not possible to consider his book as the foreword claims it

should be considered, "in the light of the world's population problems." Chapter 7, "China's Population Problems," is much more within the Professor's scope of interests, but I am afraid that much of the information summarized in this chapter has been covered in greater detail by many other writers already; and the inevitably emotional paragraph at the end of the chapter is bewildering and completely out of place.

At the end of his book Professor Chandrasekhar tackles the subjects of Tibet, Sino-Indian relations, India, China, and Asia, within a scant forty-three pages. I need not comment.

This book, we are told, is made up of articles Professor Chandrasekhar wrote for several newspapers in India and in America. It is being published as a handy handbook on "World Communism." As such it may have its uses in the cold war, but it does not make for itself a place in any scientific library.

HAN SUYIN

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